

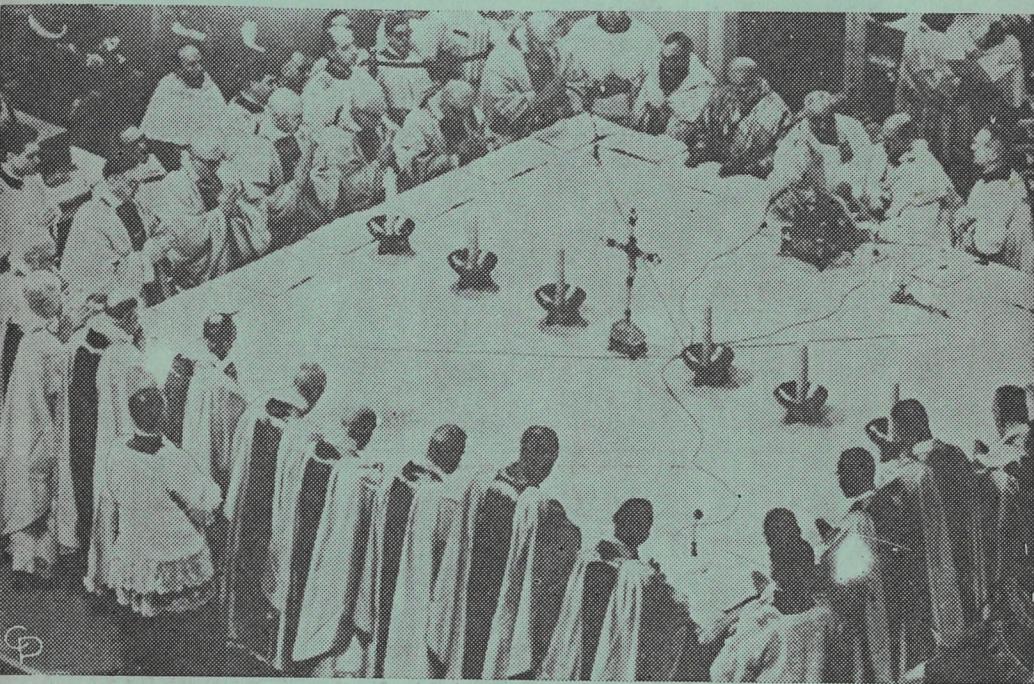
U.S. Youth

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May 66

The National Monthly For Ukrainian Catholic Youth

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March, 1965



His Holiness, Pope Paul VI saying Mass with the New Cardinals

YOUTH . . . THE GOLDEN AGE OF OPPORUNITY

YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH

**Motto of the U.C.Y. — "Always faithful and united for
God and Country."**

Address all correspondence and cheques to:
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EDITOR'S CHAIR

Your entire national executive is to be commended on the recent step which was taken recently and this was to make known to our bishops and the Ukrainian Catholic Council the present position of the "Youth". The urgent problems which the "Youth" are facing now are the irregularity of the printing and also the lack of finances. These two problems and the Youth magazine program were discussed at the meeting held on Sunday, February 14, in Edmonton.

The national U.C.Y. executive called this meeting (probably making history in the fact that the entire national U.C.Y. executive were present with members of the National Catholic Council) in which we had as guests His Excellency, Bishop Neil Savaryn; an Honorary President of the Ukrainian Catholic Youth of Canada; Father Isidore Dziadyk, Spiritual Director of the Edmonton U.C.Y. Eparchy; Mrs. Pawlykowsky, President of the National U.C.W.L.; Mrs. Shklanka, Youth Co-ordinator of the National U.C.W.L.; and Mr. J. Pryma, Vice-President of the National B.U.C. Our national spiritual director was present with the entire national UC.Y. executive and the U.C.Y. presidents of Edmonton.

A letter was read from Rev. Father Sopulak, Managing Editor of Ukrainian News Publishers since he was unable to attend due to previous committments. In it he had stated that he wants to see the "Youth" pay up its debt to the printers which is close to \$800.00 at present. Also in the letter he stated that in the future he would see to it that the "Youth" would be published in two weeks after receiving the material.

After the discussion the various members of the Ukrainian Catholic Council promised us that they would help us out financially if the magazine would be printed on time. They also urged us to ask you to contribute to the press fund which is very needed. This, I feel, is very fair. There is no reason why every club could not make a contribution. Why not plan an event to raise money for the "Youth" press fund if you have not done so as yet?

It is certain that if we all meet each other half way our problems will be solved in respect to our outstanding difficulties. I can see a very good future for the "Youth" and it is certain that with God's will—it will be strengthened and become a magazine of which we can all be proud.

May God bless you.

Biographical Sketch Of Joseph Cardinal Slipyi

Joseph Slipyi was born in the village of Zazdrist in the county of Terebowla, Western Ukraine, on February 17, 1892, the son of John Slipyi and Anastasia Dychkowska. He received his elementary education in his native village, and then attended a Ukrainian high school at Ternopil. He then went on to enroll in the faculty of Theology in Lviv. On the completion of his studies, the late Metropolitan Andrew Sheptytsky sent him to the University of Innsbruck, Austria. He was ordained to the priesthood by the same Metropolitan in 1918.

After his ordination Father Joseph continued his studies in philosophy and theology toward his doctorate in Innsbruck and later in Rome, where he received the degree "Magister Aggregatus" from the Gregorian University.

On his return to Lviv in 1921, Father Slipyi was appointed professor of theology at the Ukrainian Greek Catholic Theological Seminary. He was appointed editor of a theological journal, and his theological works were highly regarded even beyond the boundaries of Ukraine.

In 1926 he was named rector of the Theological Seminary at Lviv, and dean of its faculty of theology. He raised this institution to the status of a Theological Academy, a research and publishing centre which the Ukrainians had not had since the time of the Mohyla Academy in Kiev.

Father Slipyi, who had always been highly regarded by the late Metropolitan Andrew Sheptytsky, and whose close friendship he en-

joyed, was recommended by the latter as his successor.

When the Communist Russian armies occupied Western Ukraine in 1939, Metropolitan Andrew despatched the name of his choice of his successor to Rome. Confirmation from Rome of the nomination of Joseph Slipyi as Coadjutor Bishop of Lviv with the right of succession came on November 25, 1939.

Bishop Slipyi worked hard under the trying circumstances of the Russian occupation as an assistant to Metropolitan Andrew. He was his support and the main executor of his plans and ideas. Bishop Slipyi wrote thus of these trying times in a letter: "Then (after the Russian invasion) I would go to bed at night wondering whether I would awake a free man. The words of the prophet Isaias would then come to my mind: 'The time will come when at dawn they will long for nightfall,

However, God spared the life of Bishop Joseph, who had a short and at night for the dawn'." respite during the German occupation of Western Ukraine (1941 - 44). At this time he set about reconstructing the seminary and reorganizing the theological faculty.

In 1944 Western Ukraine was re-occupied by the Communist forces. On November 1, 1944, Metropolitan Sheptytsky died, and Bishop Slipyi succeeded him as Metropolitan of Lviv.

Immediately following the death of Metropolitan Andrew, an all-out attack on the Ukrainian Catholic Church by the Communists followed. All attempts by the Ukrainian

Metropolitan to seek reconciliation with the Bolsheviks were fruitless. During the night of April 10-11 Metropolitan Joseph was apprehended together with the whole Ukrainian Catholic hierarchy of Western Ukraine.

Metropolitan Slipyi's trial was without legal defence or witnesses. In March of 1946 the Soviets announced that Metropolitan Slipyi had been sentenced to a long term of imprisonment and years of hard labor in the wasteland of Siberia. The Ukrainian Archbishop was accused of "hostile activities against the U.S.S.R.", fraternization with the German fascists" and similar "crimes." At about the same time (March 1946) there took place in Lviv "the union of the Ukrainian Catholic Church with Muscovite Orthodoxy." This was not, of course a true union, but an artificial one prepared under threats and pressure by a small group of schismatics. The plight of the whole imprisoned Ukrainian hierarchy became known only after the "thaw" of 1955, at which time the free world received the first news that all the Ukrainian Catholic Bishops of Western Ukraine had died in prison, with the exception of Archbishop Joseph Slipyi. After serving his eight-year sentence, the Ukrainian Archbishop was returned to Moscow. Here it was proposed to him that he break with Rome and become the head of the Orthodox Church of Western Ukraine. The Metropolitan refused to even consider this offer as the price of his liberty. As a result he was sentenced to another seven years of imprisonment at hard labor in Siberia.

After spending a total of eighteen

years of imprisonment in Siberia, the Archbishop was released by the Soviets, and he reached Rome on February 9, 1963, where he was personally welcomed by the late Pope John XXIII. Until his elevation to the cardinalate, he has been residing in Rome while attending the sessions of the Vatican Council, in which he had taken an active part.

From: "Progress"

The Diocesan Priests — Who Are They?

Submitted by Toronto U.C.Y.
Diocesan Executive

The Diocesan priest belongs to a community of men who have dedicated their lives to the service of God and the salvation of all the souls within a limited territory called a diocese and under the leadership of a Bishop.

In all probability, it was a diocesan priest who baptized you, who prepared you for your first confession, and who gave you Holy Communion for the first time.

The Apostles were the first priests and bishops. Christ sent them forth to offer Mass, to administer the sacraments and to bring the good news of His teachings to all men. The diocesan priest does just that by caring for people from the cradle to the grave through his parish apostolate.

These priests engage in parish work are in the front line of Christ's army — they are absolutely necessary for the life of the Church. They form the largest group of priests in the world.

Rev. K. Kobitaille.

FROM DAY TO DAY

BY TARAS SHEVCHENKO

МИНАЮТЬ... ДНІ

Минають дні, минають ноці,
 Минає літо; шелестить
 Пожовкле листя; гаснуть очі,
 Заснули думи, серце спить,
 І все заснуло. І не знаю,
 Чи я живу, чи доживаю,
 Чи так по світу волочусь,
 Бо вже не плачу й не сміюсь...

Доле, де ти? Доле, де ти?
 Нема ніякої!
 Коли доброї жаль, Боже,
 То дай злой, злой!
 Не дай спати ходячому,
 Серцем завмірати
 І гнилою колодою
 По світу Валятись.

А дай жити, серцем жити
 І людей любити,
 А коли ні... то проклинатъ
 І світ запалити!
 Страшно впасті у кайдани,
 Умирать в неволі,
 А ще гірше — спати, спати
 І спати на волі —
 І заснути навік-віки,
 І сліду не кинуть
 Ніякого: однаково —
 Чи жив, чи загинув!

Доле, де ти? Доле, де ти?
 Нема ніякої!
 Коли доброї жаль, Боже,
 То дай злой! злой!

(1945)

From day to day, from night to
 night

My summer passes; autumn creeps
 Nearer; before my eyes the light
 Fades out; my heart is blind and
 sleeps.

Everything sleeps; and I? I ponder:
 Do I yet live, or do I wander—
 A dead thing, through my term of
 years,

As void of laughter as of tears?

Come to me, my fate! Where art
 thou?

Oh, I have no fate.

God, if Thou dost scorn to love me,
 Grant me but Thy hate
 Only let my heart not wither,
 Slowly, day by day,
 Useless as a fallen tree-trunk
 Rotting by the way.

Let me live, and live in spirit
 Loving all mankind;
 Or, if not, then let my curses
 Strike the sunlight blind.

Wretched is the fettered captive,
 Dying, and a slave;
 But more wretched he that, living,
 Sleeps, as in a grave,
 Till he falls asleep forever,
 Leaving not a sign
 That there faded into darkness
 Something once divine.

Come to me, my fate Where art
 thou?

Oh, I have no fate.

God, if Thou dost scorn to love me,
 Grant me but Thy hate ——!

LIFE AND TIMES OF SHEVCHENKO

Taras Shevchenko was born on March 9, 1814, in the village of Moryntsi, near Kiev. His father, though a serf on the estate of Vasily Vasilyevich Engelhardt, was able to read and write. His mother, also of superior stamp, died when the boy was nine. In 1826, with his father's death, the twelve-year old was orphaned.

Because he was obviously talented, Engelhardt took the boy with him on a trip to St. Petersburg, where he was apprenticed to the painter Shirayev. Life here was hard for the youth, but he did meet the Ukrainian artist, Soshenko, and through him the most fashionable painter of the day, Karl Petrovich Bryulov.

It was Bryulov, hailing from an old French Huguenot family, who painted a portrait in order to raise the money to liberate the 24-year-old Taras from bondage. Taras began the first of the nine years of freedom he was to enjoy in his life with formal studies at the Academy of Art, finishing them in 1845, seven years later, as a free artist.

But Taras had also begun to write poetry, probably as early as 1837. In 1840 appeared the first edition of his *Kobzar*, whose costs of publication were borne by a Ukrainian landowner, Petro Martos, whose portrait Taras was painting.

What was new and startling about this work was its emphasis upon the decay of old Ukraine and its depiction of the suffering of the people. For the first time in modern Ukrainian literature a poet had arisen who spoke out for his country.

In 1841 appeared the *Haydamaky*, his longest and greatest poem. Dealing with the struggles in Ukraine in the eighteenth century, Shevchenko decried the tendency of the day to treat Ukrainian themes as a source of gaiety and merriment while "Ukraine is weeping." Shevchenko had begun to see the necessity for a new order founded on the rights of the common man, who had to be educated to enjoy his new privileges. His ideas often came close to those of the Russians radicals, but he was not to have much personal contact with them. His faith in a liberal solution of the Ukrainian question on its own soil shut him off from the Russians, who refused to acknowledge that the Ukrainians were wholly distinct from the Russian "big brother."

Paying a visit to his beloved country in 1843, he found himself acclaimed as the Ukrainian poet par excellence. He was royally entertained by various magnates, such as Prince Repnin, the governor, who was of Ukrainian origin. Visiting his native village he was struck anew by the hardships his people were compelled to undergo.

He returned to Ukraine again in 1845, travelling around the country and visiting the sites of famous buildings. At this time he secured a position with the Archaeological Commission, wherein his skill in painting stood him in good steady. It was at this time also that his intense patriotic feeling directed his efforts against Russian Czarism, the culprit responsible for Ukraine's misfortune. Among his political poems, *A Dream* and *The Caucasus* perhaps best express his political ideas.

TWO GREAT POEMS

A Dream is a satiric fantasy, probably inspired in form by Dante but wholly original in content. The poet sees himself transported in a dream to St. Petersburg, where we view through his eyes the Russian capital, built in the midst of marshes on the bones of thousands upon thousands of laborers who had succumbed as a result of the murderous working conditions.

There follows a savage scene with the Czar. We glimpse also the shades of the Ukrainian Kozaks who had been ordered en masse to leave their native land for enforced labor in the St. Petersburg swamps. Appearing, too, is the shade of Hetman Polubotok, who died in the fortress of SS. Peter and Paul for having defended the rights and liberties of Ukraine before Russian Czar Peter. All these tragic ghosts accuse the Czar of wanton cruelty and deceit.

The monument to Peter I, erected by Catherine II with the inscription "To the First from the Second," and glorified by Pushkin as a symbol of the greatness of the Russian Empire —this monument awakened quite different feelings in the breast of the Ukrainian bard:

This is the "First" who crucified our Ukraine,
And the "Second" dealt the finishing blow to the victim.

In his Caucasus Shevchenko does not linger over the landscape whose beauty enchanted the Russian Byronists, Pushkin and Lermontov. Nor does he dwell on the battles and romantic episodes of the war with the people of the region that furnished so many happy subjects for the two poets. To Shevchenko, as to Shelley, the Caucasian Mountains mark the place where—

From the dawn of the world
The eagle tortures Prometheus:
Daily pierces his breast,
Tears out the heart . . .

the symbol of the sufferings of mankind and its aspiration for the divine fire of human liberty—for which so many unsung heroes have given their lives.

Turning to Nicholas I and his system of imperial expansion which extinguished every spark of liberty on the ex-

panses of the Russian Empire, Shevchenko says in derision:

From Moldavia to Finland in all tongues
All keep the silence of happy contentment.

IMPRISONMENT AND EXILE

Settling in Kiev, Shevchenko soon found himself part of a group of ardent young writers and scholars, including Mykola Kostomariv and Pantaleimon Kulish. Swept along by those currents which were coursing ahead to the turbulence of 1848, they founded the Society of Saints Cyril and Methodius for the purpose of creating a great free union of all the Slavonic peoples under a republican form of government.

The existence of the society soon came to the attention of the authorities; St. Petersburg acted swiftly and harshly. On April 5, 1847, Shevchenko and his friends were arrested. The sentence of a trial sent Shevchenko into the army, to serve as a common soldier in a remote area of eastern Russia bordering on Asia. Moreover, he was expressly forbidden either to write or draw.

Shevchenko had been a free man for only nine years. Now he was back in bondage under an even more intolerant yoke, torn away from his beloved Ukraine and forced to give up his creative work. Two clandestine efforts, *Prophet* and *To the Poles*, belong to his minor poetry. Ten years later, in 1857, the intercession of influential friends resulted in a pardon by the new Czar, Alexander II.

The poet returned from captivity a broken man. He did manage to turn out one of his great poems, *Neophytes*, whose depiction of the Roman tyrant Nero was so patently an attack on the Russian Czar that Shevchenko's friends were deeply alarmed. Yet the Great Bard had sung his songs. Inside of three years this man—a fighter for freedom and an ardent patriot, yet a profoundly religious man in whose works love and mercy was an ever-recurring theme—was dead.

From: Ukrainian Quarterly.

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The following note was intercepted midway between a little girl and boy in the third grade.

“Dear Peggy” wrote the boy, “I like you. Do you like me? Billy.”

“Dear Billy,” the girl wrote back. “I do NOT like you. Love. Peggy.”

“Why do you keep that goldfish in its bowl on your desk” asked the traveller.

The manager smiled, and said: “Because it's a novelty to have something opening its mouth without asking for a raise.”

LACK OF YOUTH PARTICIPATION IN RELIGIOUS ACTIVITIES

By Miss Grenkiw

There was a time in the history of our Church when it played a leading role in the lives of its faithful. In fact, affairs of the Church, the State, and the individual which comprised both, were inextricably bound. As the world progressed in what we so magnanimously call "civilization", the Church began to loosen the bonds by which it regulated its members, until identification with and participation in the Church became entirely a matter of free will and conscience. Unfortunately, the same civilization that necessitated such freedom has become the prime cause of the diminishing numbers of practicing Catholics. This trend is painfully evident especially among the youth of our nation. Mass has become a chore for our young people, often attended only because of pressure from the parents, often bypassed altogether. Communion has become a rare occurrence. A service such as our beautiful "Mayiwka", almost exclusively designed for youth to praise its heavenly Mother, is frequented mostly by pious old ladies, while the neighbourhood hangout has no want of young visitors. Very few young Catholics are well versed in their dogma — nor do they make the effort to learn.

But I have no need to make abstract generalizations. I can speak from sad experience. For several years now, I have been working on the executive of "Obnova", the Ukrainian Catholic Students' Organization. Judging from attendance at social functions, the executive

could pat itself on the back for a more than adequate membership. But just watch the membership dwindle when we try to hold a Communion Breakfast! The same situation arises when we attempt to organize a seminar or discussion on a religious or other suitable topic. There is no hope of a bare minimum attendance if you do not promise a dance afterwards; and even then, many members will appear only for the dance. The same thing was evident at our congress last summer — social attendance magically tripled over attendance at the sessions.

Returning to a more general picture, we do not find an overwhelming number of young people supporting an activity such as the 1962 Anniversary of the Catholic Hierarchy in Canada — an event whose very nature demands mass public support. Neither are the doors of our charitable institutions broken down by eager volunteers.

Automatically the questions arises — "But why? Why the apathy, the unwillingness, often the cynical attitude of our youth to their religion?" The factors are numerous and complex:

Recently I had the good fortune to visit the World's Fair. In the imposing pavilion erected by the United States, I was conducted on a cineramic tour of their accomplishments, accompanied by a suitably impressive and ardent voice of the commentator. However, when we came to the development of the airplane, I was astounded to hear the

remark "Filled with new Blasphemy, we took the skies!" What a strange and frightening turn of phrase! It reminded me of the statue that exists in the Soviet Union, of a worker, shaking his fist at the heavens. And yet, this is what typifies our world. It is a world where politicians barter with the lives of many peoples. Here philosophers and psychologists discuss no longer whether God created Man, but whether Man created God, while scientists become so involved with creation that they lose sight of the Creator. Businessmen wallow in their ability to make money, and the Little Man is so engrossed in his job and television, that much else escapes him. Man on the whole has turned his glance proudly inward, to view and glorify himself as the creator of a mighty, new Technology.

This is the world where indolence and luxury are the goals, ruthlessness, the means. Amorality is played up as a desirable and fashionable trait, while sex and violence scream from every outlet of mass media. This is the world that is influencing, and shaping our youth.

Youth in itself is an extremely vulnerable period, when the character and outlook of the young adult take form. It is a challenge and a restlessness, seeking ideals, and a sense of values, refusing advice as interference, wisdom and experience as conservatism. It demands freedom and independence, lashing back blindly at anything that stands in the way. And, unfortunately, youth begins at a tender and inexperienced age. . .

Consider the highschoolers — the formidable teenagers. This period is typified by a tremendously strong

sense of conformity. To be "in the groove", or whatever the current expression is, they must all look, act and talk alike. This in itself is not a detrimental tendency, provided it is channelled in a beneficial direction. However, acute hero worship provides the motivation in this period — and consider what they are offered for idols! Women who change their husbands as often as hair'does and men who pervert their masculinity by a mop of hair and suggestive contortions.

Teenagers consider themselves very mature and therefore absolved from Church activities, which are for "little children and old women". There is a strong reluctance to identify with anything that might be considered oldfashioned or backward, especially if it might bring jeers from "the crowd". Furthermore, at this age, boy discovers girls, and vice versa. Religion and its consequent code of morals becomes a hindrance.

When the highschooler graduates, he has two paths before him — he either enters the competitive world or furthers his education in university. In the first case he finds himself in a money-mad world. Here he can either retire into the backwash of a humdrum existence or he joins the rat-race to the top of the ladder. To get to the top requires time and energy — none is left over for active participation in the Church. Moreover, a few "backstabblings" might be in order, and these are not concurrent with a religious conscience. Besides, Saturday night cocktail parties are not conducive to Sunday morning Mass.

At university, the student considers himself morally emancipated. He has reached his bit of godliness

— he has become an intellectual.

He has become broadminded — he can talk about sex without blinking and has developed an overwhelming tolerance for any religion or lack of any religion. Religion is aimed at the masses — he has heard all the parables — probably has dissected them philosophically — hence, no further need of Mass nor its sermons. . . Besides, he rationalizes, he studies hard and long, and any time taken off must be spent in deserved pleasure.

Such, unfortunately, is the attitude of a deplorable number of the young men and women who are to make up our future.

How can we alleviate this problem? If the answer were known or could be so simply stated, then the problem would probably not exist. However, some possibilities can be presented. Youth Clubs such as U.C.Y. and Obnova must make every effort to interest their members — not only through social functions, but through well planned, topical discussions and seminars, where they would feel free to present their

views and argue their differences.

More concentrated effort should be made to draw young businessmen and career women into active Catholic groups channelled to lay apostolic work. Sermons should definitely be raised to a higher level to recapture the interest of our young intellectuals. In all cases through all possible outlets, the young members should be acquainted with their religion so that they do not go into the inquiring, critical world, unprepared.

In the final analysis, however, religion MUST begin in the home. A child, who since he was old enough to understand, has prayed to his "Bozia", who throughout his growing years has learned Catechism and has been taken — not sent — to Church, in other words, a child who has grown up in the Catholic spirit, will not forget nor forsake when met by jeers in highschool, cynicism in young adulthood. Furthermore, he will not forget when the time comes to instill his faith, his Living faith, into his own children.

ATTENTION PRESS CHAIARMEN !

1. Please do not submit material if event has taken place over six weeks — readers do not want to read old news.
2. New column — "Outstanding Club Events" — place short news of your club.
3. "Readers' Opinion" — encourage your members to write.

CLUBS' OPINION

Editor's Note: All diocesan executives received questionnaires which they passed on to their local clubs. Though all clubs did not participate as requested I would like to take this opportunity to thank those that did.

I. HOW COULD U.C.Y. MEMBERS INTEREST OTHERS OF OUR CATHOLIC FAITH?

From Skaro, Alberta:

1. In encouraging the Catholic Youth to be members of the U.C.Y., they could be invited to join UCY meetings in order to see the benefits of being in the youth club. Having them attend Communion Breakfasts Rosary Crusades, debates and panel discussions would also be advisory.
2. We might encourage youths of other churches in our organization by, for example, competing against them in sports activities. Inviting them to social events might also be profitable, especially if a good speaker could be present.

FROM SAULT STE. MARIE, ONT.:

Our club feels that the U.C.Y. members could interest others of our faith by developing some relationship with other Catholic organizations as Catholic Youth Organization (C.Y.O.) This relationship could be developed in many ways. Communion breakfasts could be held with executives from the other Catholic youth organizations present. An inter-basketball or baseball league could be formed among the various Catholic organizations.

The U.C.Y. members could distribute pamphlets such as "The

Largest Eastern Rite in the Catholic Church" to the various Catholic organizations. In this way they could learn more about our rite. Also members from the U.C.Y. could give speeches on the Ukrainian Catholic rite and culture at the various Catholic group meetings.

II. THERE SEEM TO BE A LOT OF DISAGREEMENTS (MORE THAN NECESSARY) AT SOME MEETINGS. WHAT DO YOU FEEL COULD BE DONE TO RELIEVE THIS SITUATION?

FROM SKARO, ALBERTA.:

1. Disagreements could be done away with if the opposing members would bring out their viewpoints in open discussions. A variety of ideas will undoubtedly produce better results.

2. When work is involved, all the members should participate. Equal recognition should be given to the individuals.

3. Our club favors regular attendance in relieving disagreements. If a member has an argument, he should present it at the meeting.

On behalf of the club, I must say that it was a pleasure to answer these questions.

FROM SAULT STE. MARIE, ONT.:

Members should be kept active and there would be no disagreement because non-active members start complaining and arguments and disputes result. These members feel that they aren't doing nothing and they express their thoughts. Another reason is the lack of interest which prevails in the club. The executive of each club should plan an in-

teresting programme for each meeting well in advance. Also disagreements are usually brought about by arguing, which in turn is brought about by difference of opinion. People who are arguing should be well aware of all the facts. Otherwise the argument becomes fruitless.

FROM CALDER:

1) Q.—Do you feel you should smoke?

A. — (a) No — it causes cancer.
—it doesn't do anyone any good.
—it has become just a status symbol for people who are 13 and 14 years old.
—not much pleasure in smoking.
—if you are that nervous that you feel you must do something, chewing gum will work just as good as smoking.
(b) Yes — at 18 you are old enough to make up your own mind on whether to smoke or not.

2) Q. — Should our organization take a stand in this issue?

A. — (a) No — it is not the right of any organization to tell or dictate to its members on what they should do or should

not do.

—we as yet are not an organization with enough influence to triumph where other people who are in better positions to talk have not completely won the masses.

—we are just plain students (Jr. UCY's) and we have no right to tell other students what to do.

3) Q. — What qualities do you consider essential for a president?

A. —must have good speech.
—Should keep his stand on any situation unless he is wrong.
—should have intelligence.
—has to get along with people.
—should be able to compromise.
—must be fairly broad-minded.
—should have a pleasing personality.
—has to be popular.
—should like what he is doing.
—average aged in the group.
—must be a good organizer.
—punctual.
—should know when to stop an argument.
—have a sense of humor.
—must be a responsible person.
—should know procedure for a meeting.

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The world is full of willing people; some willing to work, the rest willing to let 'em.

It seems that two big turtles and one little turtle went into a bar and ordered beers. It began to rain and one big turtle said to the little turtle, "How about going home and getting our umbrellas?"

The little turtle said: "I'll not go

get your umbrella, because when I'm gone you'll drink my beer."

The big turtles promised they wouldn't so the little turtle started off.

Two months later one of the big turtles said to the other, "If that little turtle doesn't come back soon, I'm going to drink his beer." And just then, at the end of the bar, a tiny voice said, "If you do, I won't go get your umbrellas!"

Молодший відділ УКЮ має 40 членів

Молодший відділ УКЮ катедральної парафії має тепер 40 членів; управа робить старання, щоб приєднати ще більше молодих хлопців і дівчат до свого товариства.

Головою відділу є Михайло Іваник, син п-ства Ярослава і Юлії Іваників, учень 11 класи школи ім. св. Йосифа. Інші члени управи: заступник голови — Давид Шевчук, секретар — Іванна Бодnar; скарбник — Іванна Чапельська; комітет для духовних справ: Ш. Зазуляк, Дж. Семков; керівник справ членства — Д. Варава; організатори імпрез — Д. Грещук, Л. Садова; оголошення — Дж. Бригадир; керівник справ спорту — В. Саганський; культурні імпрези — Д. Шевчук; телефонічні повідомлення — Л. Папірник, Р. Нозяк, Дж. Бригадир.

Члени молодшого відділу регулярно відбувають свої сходини та організують різні імпрези. Досить часто мають у себе різних запрошеніх промовців.

Скільки членів молодшого відділу УКЮ знають україн-



Михайло Іваник

ську мову? Принаймні половина, — сказала Іванна Бодnar, секретар відділу. 15 членів, а може й більше, вивчають українську мову в едмонтонських середніх школах.

До молодшого відділу УКЮ приймаються хлопці й дівчата 13-18 років. Духовним опікуном відділу є о. Дмитро Грещук.

A good father, finding his son on the wrong track, will provide switching facilities.

Patient: "What can I do to have soft, beautiful hands?"

Doctor: "Nothing, madam — and do it all day long!"

Which diocese will be
most active in 1965
in regards of the 'Youth'?
Watch the back page
in every issue!

THE REDEEMING MISSION OF YOUTH

Youth lives to Christ in the measure that it has learned how to die to self. It must learn how to deny itself, how to give things up, how to control and curb its desires and impulses, how to become meek and humble of heart. "Blessed are the meek for they shall possess the land." Youth has the right to that kind of education, to that kind of preparation for life that will strengthen it with might according to the inward man, and make it ready and eager to go into bondage and death for the sake of what is true and good and beautiful. The heart of youth, if youth is to find life worth living, must grow in docility unto God. Its meat and drink, like the meat and drink of the Saviour, must be the Will of the Father, Who is in Heaven. It must learn to pray, "Thy will, not mine be done."

There is a lot of loose talk these days and looser thinking about the quality of obedience in young people. Some there are who look upon it with askance and fear, and distrust it as a possible curb on creativeness and originality and self-development. Such have not read the record of human experience, or they would surely know that conformity is the soil in which originality flowers, and that true creativeness is nurtured in imitation of the master works of others. The long and arduous apprenticeship of the great musician, the great artist, the great writer, far from sapping their genius or fettering it in any way, provided the great means for its growth unto perfection. No soul has ever achieved any real measure of

greatness that has not learned how to subject itself to higher powers. "Obedience is greater than sacrifice."

That is al very well, some of you may be saying, but what right have we adults to impose our will and our point of view on youth, when we do not know our own way around. What if we are wrong, what if there happens to be some better way that we know nothing about, what if our attitudes and sense of values grow out of conditions that no longer exist. The world is changing; do we know enough about the morrow to be safe guides for those who must live in it? Who are we to set ourselves up as Masters in Israel? Let youth find its own way in the new age just aborning, nor let us encumber it with the luggage of tradition and custom and prejudice that we have brought down from yesteryear. We have nothing that we believe in strong enough to warrant foisting it on our children.

Thank God, there are not too many people around who think thus, for if there were, the outlook for youth would be dreary indeed. Youth has the riht to expect of us that we have lived wisely and rationally enough to be in a position to guide it and to direct it with authority. If we have made such a mess of our lives that we find ourselves approaching our middle years, without having achieved any fundamental wisdom, innocent of any convictions that we know are rooted and founded in truth, with no intellectual or moral wealth that we deem worthy of transmitting to

others, then we have failed indeed. Youth comes to ask us for the bread of truth; we offer it the stone of our own disillusionment.

Youth needs guidance and has the right to be directed and led. It is happiest when it has learned to respect authority and knows from experience with the right kind of parents and teachers and other adult guides, that authority is respectable. If young people have learned to honor father and mother and all that father and mother represent, things cannot go very much wrong for them. At the same time they will have had schooling in self-denial that will stand them in good stead all the days of their life. They will have experienced the joy that is born of giving up, not merely something that they own and possess, but giving up what they are. For obedience is the sacrifice of our very personalities and the placing of them in the Hands of God Who made them and to whom they belong.

"Can you drink the chalice that I shall drink?" The sons of Zebedee answered, "We can." Brave, generous, great-hearted youth in every age has echoed their answer, "We can." The same holy challenge rings in the heart of modern youth. It too will answer, "we can," if it is not distracted and confused by the cheap sophistries, the superficial thinking, the shoddy sentimentality, that too often pass muster for wisdom in this day and age of ours.

We can. We can drink the chalice of the Lord. We can drink it even though it means going into bondage and death with Him. We can drink it, even though it means going hungry that other people may eat, even though it means wearing rags and

tatters, that others may be clothed. We can drink the chalice of the Lord and we drink it gladly because it will warm our hearts toward our afflicted and suffering brethren everywhere and lend us the courage to die more and more to ourselves that we may live more and more for them.

Can you drink the chalice that I shall drink? We can, we can, indeed, answer those who are young today in this modern world. We can and we will, if you will only give us the chance, if you will only tell us the truth about life and living, His truth, the eternal, life-giving truth, in which alone there is hope and peace. We can and we will drink His chalice, for He has called us to go along with Him in the giving of His Life for the redemption of many. We are young and our mission it is to bring unto those with whom we live His redeeming power. With Him we have a rendezvous, a rendezvous on the top of a hill, there to hang with Him on the Cross. "As dying and behold we live."

Submitted by Toronto Diocese
From: "The Mission of Youth in Contemporary Society" by George Johnson.

The best time for a man's ship to come in is before he's too old to navigate.

When some aggressive customers ask the pretty waitress for her telephone number she always obliges. But when they dial the number, they hear a pleasant voice announce: "Pest Control Service".

BLESSED VIRGIN MARY U.C.Y. - Man. MOST ACTIVE CLUB OF CANADA

The Club term of 1963-64 saw the following Executive elected:

U.C.Y.:

President — Michael Klym.
Vice-President — Lynne Kuryk
Secretaries — Irene Skremetka,
Jeannette Mack.
Treasurer — John Zapp.
Fifth Member — Gordon Shewchuk.
Membership at the end of this term was:
Number of Paid-Up Members ... 85
Number of Non-Paid Members ... 20
Total 105
Spiritual Director: F. A. Baran,
S.T.D., O.S.D.

FINANCES

Our Bank Account at the end of the second term was approximately: \$65.00.

ADMINISTRATION

1) Our General Meetings were held twice monthly with an average attendance of 60 - 80 per cent.

2) Our Executive Meetings were held every two weeks or prior to each major activity.

SPIRITUAL ACTIVITIES

1) Spiritual talks were given to the members at all General Meetings by our Spiritual Director, Father Baran.

2) We also had a few guest speakers to talk to our Youth among whom were Mr. Ed Swicicki, president of the St. George's Club who spoke about "Being A Good Christian"; the late Brian Rebchuk whose last public speech to our U.C.Y. of B.V.M. Church shall always leave

a great imprint and memory in our minds and hearts of him, even to those who did not know Brian personally well. Brian spoke on the "Three Virtues of Life".

3) The members attended Holy Communion regularly in a group. We had two Communion Breakfasts this year. One at which our Msgr. Dobriansky was guest speaker and another in which Dave Krucik, our Advisory Board Member, spoke to us about "Success".

4) Several girls taught Catechism in our Parish.

5) At Easter several girls went adoring and 15 boys stood as soldiers at the Tomb of Christ.

6) Five girls from the Youth joined the Mixed Parochial Choir.

7) Plans were drawn up for the formation of the Youth Choir which we hope will be able to sing at 12 o'clock Mass.

8) We had a question box in which many of the Youth asked questions pertaining to Religion, all of which were answered by Fr. Baran.

9) During May we had "May Devotions" to which most of our U.C.Y. tried to attend faithfully, likewise to the "Devotions to the Sacred Heart" in June.

10) We had four or five Religious movies this year; we received a full turnout from our Youth for all of them.

CULTURAL ACTIVITIES

1) We went carolling in ten groups on Christmas Eve, Christmas Day and Boxing Day, and caroled

\$800.00 for the Church.

2) The St. George's Club invited us to their meeting to see some interesting Film Slides of Fr. Bozyk on his trip to Europe. The St. George's Club also sponsored a movie spectacular "Quo Vadis" for our U.C.Y. at the beginning of the year.

3) The plans of the Youth for the summer are that a few of our U.C.Y. girls will be working this summer at Ukrainian Park as Counsellors for two weeks. This is good apostolic work and essential in strengthening our Club spiritually.

SPORTS ACTIVITIES

1) The Club formed several bowling leagues and went bowling twice a month.

2) Our Club's hockey team tried very hard and received full support at all their games, against other U.C.Y.'s.

3) A bowling tournament was held by the Regional in which our Youth participated.

4) This summer we are hoping to have good baseball teams from our U.C.Y. hardball, softball and mixed teams which will compete against other U.C.Y. of other Parishes.

5) The baseball tournament is sponsored by the Regional in which we participated.

SOCIAL ACTIVITIES

1) In the winter time the Youth had a Tally-Ho at the Bar-N-K, and after that a dance and refreshments in the B.V.M. Parish Hall.

2) Our Valentine's Dance, in February, proved to be a good turnout, and enjoyed by all U.C.Y. members.

3) We also had a few open dances this year, with Bands in attendance in which the Youth all helped out and which were mostly successful.

4) Our Youth had one weiner

roast this year, at Ukrainian Park, where they spent an enjoyable day and evening.

5) A Halloween Dance was held with very good attendance and a Band was in attendance.

6) An Open House was held and proved to be very interesting and enjoyable. Firstly all new members were given an opportunity to get acquainted with other members. The guest speakers were Fr. Bozyk and Mr. Wm. Kormylo, and as a result of the speeches the Youth seemed to be more motivated and participation in Youth activities became more effective.

CHARITABLE ACTIVITIES

1) Several of our Youth girls have been Volunteers during the Easter Holidays at Children's Hospital here in Winnipeg. The girls have found the work very revealing, interesting and rewarding. We hope to have a larger and more regular group of volunteers next year; girls to work on the wards, and boys to work in the gym with handicapped children. Also, several girls have been aiding the Sisters by operating their canteen on Saturday's for the Old Folks at Holy Family Home, where their work is both appreciated and needed. In the spiritual aspect of things some girls from our U.C.Y. have joined the newly formed Solidarity of our Parish under the spiritual direction of our Rev. Fr. Baran. A future hope of the Sodalists is that the Sodalists will soon be incorporated into the present U.C.Y.

OTHER ACTIVITIES

On May 31st, a big day for our Parish and one which we will always remember as a great day in the history of our Parish. His Excellency Metropolitan M. Herma-

niuk made his visitation of our Church. One of the main events of the day was the Sodalists Solemn Reception at which they were received into the Junior Sodality by his Excellency and given Sodalists Medals was very impressive, significant and touching. The importance of this Reception to our U.C.Y. were received into the Sodality on this most memorable day. Following a concert given by the little Kindergarten, Night School, Sodality and the Children of Mary. The Bishop and the entire Parish were invited to our Youth Dinner which was a great success, and having been taken on by the Youth as completely a Youth Project. Though two women from the U.C.W.L. helped out, the Youth worked very hard and very eagerly all weekend in order

to make the Dinner a success, which it was. The girls did the preparing of the food, the boys set up the tables and everybody served.

In closing this report, we feel that we have accomplished as much as could be expected of a Local UCY. Under the guidance of our Rev. Fr. Alexander Baran and Frs. R. Dobriansky and Y. Rudan and the leadership of our Executive, the U.C.Y. of the Blessed Virgin Mary Parish accomplished what we term as three successful years.

Signed by Rev. A. Baran.

Rev. Fr. A Baran, S.T.D, O.S.M.
Spiritual Director.

Respectively submitted, Mike Klyn
president of Blessed Virgin Mary
U.C.Y. 1963-64.

And prepared by Mary Molckh,
past secretary.

Contributions towards Youth Magazine February 1965

Articles From Spiritual Directors: NONE

Articles From Dioceses:	Edmonton	4	points
	Toronto	3	"
	Winnipeg	2	"

Pictures From Dioceses:	Edmonton	4	"
	Toronto	3	"

Press Fund: NONE

Total Subscribers:	Winnipeg	4	"
	Edmonton	3	"
	Toronto	2	"
	Saskatoon	1	"

Paid in February:	Winnipeg	4	"
	Edmonton	3	"
	Toronto	2	"

Points: 1st place — 4 points
2nd place — 3 points

3rd place — 2 points
4th place — 1 points